The Seed Sower.

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Winter Mosses.

BY J. P. A.

Out among the frozen fields,
Hiding underneath the snow,
Where no careless eye may see,
There the sturdy mosses grow.
Tiny things, so bright and brave,
Trodden under careless feet,
Only to a lover's eye
Do they tell their message sweet.

Waiting with a patient faith
While the snow lies deep above;
Telling in their own sweet way
Of the tender, mighty Love
Which, through all the winter's cold,
While the icy tempests rave,
Through bleak nights and sunless days,
Safely keeps the lift it gave.

Gather from the mosses, then,
Courage all life's storms to bear:
Thou, like them, mayst safely trust
To a tender Father's care.
When the snow of trouble falls,
In the night of care and pain,
Wait, like them, in steadfast faith,
Till the sun shall shine again.

The divine method and activity include all our instruments, all our organisations, and all our aspirations and prayers and efforts. God makes our planting and our watering vital parts of his great enterprise.—*Philip Moxom.*

Religious Vows.

A SERMON BY THE REV. E. P. BARROW, M.A.

Psalm cxvi., 14: "I will pay my vows unto the Lord, in the presence of all His people."

A vow is a deliberate promise made to God. The practice of making vows is common to all religions. There are several instances in Homer of the making and paying of vows, and many more in the Latin poets of a later age. In the Bible the earliest mention of a vow is that of the vow of Jacob. After the vision at Bethel he promises, in the event of his return, to dedicate a tenth part of his goods to Jehovah. This is a conditional vow, a promise made in case of a certain result. A similar vow was that made by Jephthah. If victory were given him, the first thing he met on his return home should be the Lord's. Hannah, too, the mother of Samuel, promises that, if a son is born to her, she will give him unto the Lord all the days of his life. Later on the vows offered are of a purer type. They are more properly devotional. Such is David's vow, "I will not give sleep to mine eyes, or slumber to mine eyelids, until I find out a place for the Lord, an habitation for the mighty God of Jacob." There is frequent mention in the Psalms of these vows of thanksgiving and joyful service.

The fulfilment of them is made a part of public worship : " I will pay my vows unto the Lord, in the presence of all his people."

The vow does not altogether pass out of sight with the Old Testament. On two occasions in his life, after his conversion, S. Paul is said to have bound himself by a vow. In one of his journeys he allows his hair to grow long, in token, it is supposed, of thanksgiving for deliverance from sickness or danger. The other instance is more difficult to explain. Much against the wishes of his friends, he made a special journey to Jerusalem. There he was strongly advised by James, and the elders acting with him, to please and pacify the Jewish Christians by taking part in some public ceremonial act in the temple. It is suggested to him that he should charge himself with expense on behalf of four poor men who were under a vow, and share with them their fastings and devotions, before the time of the vow had expired. This advice the Apostle, ready to become a Jew that he might gain the Jew, appears to have followed. For this he has been blamed by such out-spoken critics as Calvin and Wesley. Whatever may have been the motive of the act, the intention of it certainly failed. The great troubles of his after life dated from those seven days.

Here we may pause to ask, What is the theory of the religious vow? How is it defended? The making of a vow is defended on this ground, that the will of weak man is thereby strengthened, and is also bound down definitely to a particular line of action. We all know what a snare good resolutions and good intentions are, and how vague promises end in nothing. A vow, it is contended, has a bracing effect on the will. It has the effect that the signing of a bond or contract has upon an irresolute man in business life. It brings things to a point, and makes him commit himself. There is much to be said for this view. It is the defence made, I suppose, by those who urge the taking of a total abstinence pledge. It deepens the sense of duty, and keeps temptation further away. On the other hand, too much trust in the power of a vow may really weaken the power of the will. A free-will offering, without any forcing of the will by legal or mechanical act and deed, is the ideal to be aimed at. Unfortunately, we do not aim at it, as we might, and perhaps we should all be the better for it, if our vague assurances could really be turned into vows, and written down in black and white. There is certainly this danger in the religious vow, that it is sometimes made to take the place of a plain moral duty. That this is a real danger we know from Christ's own words about " the traditions of men " and " the commandments of God." There were people in that day who said that, if a young man in a moment of mistaken zeal, or perhaps of passion, vowed away his property to the temple, the vow was to stand, though his parents might be neglected, and suffer want. Men have cheated their consciences in this way often enough since then. Money and lands have been willed away to good objects in a spirit of compromise or spite. Vows of penance, vows of pilgrimage, have compounded for deliberate wrong-doing—when the wrong done might itself have been undone. At the same time, there can be no doubt that the religious vows of the Middle Ages produced in Christian Europe a type of heroism which the world, perhaps, would never otherwise have seen. In times of lawlessness and lust and luxury the vows of poverty and chastity and obedience taken by members of religious orders, and the noble self-sacrificing lives they inspired, must have had a most salutary effect. In many dark and suffering places of the world they have this effect still. Protestantism has done much to discourage the taking of religious vows, but it must not, in doing this, ignore redeeming facts, both past and present.

In the Reformed Churches the religious vow still holds a place. There is the baptismal vow. To the question, What did your godfathers and godmothers then for you? every baptised child answers, They did promise and *vow* three things in my name. There is the Confirmation vow. To the question, Do ye here, in the presence of God, and of this congregation, renew the solemn promise and *vow* that was made in your name at your Baptism? the candidate replies, I do. There is the marriage vow. When the man and the woman have plighted their troth one to the other, the minister prays that " these persons

may surely perform and keep the *vow* and covenant betwixt them made."

What, then, is our position with regard to vows? What ought it to be? We know the drawbacks and possible dangers of such undertakings; have we ever seriously considered their value, and the advantage and help which may come from them? What do we put in their place? We pride ourselves upon our freedom from tests and terms of subscription. We do not formally pledge ourselves in any way. All the more careful ought we therefore to be to bind ourselves in our own minds, to make unwritten rules, and to keep them as strictly and as scrupulously as if they were assented to on bended knees. People sometimes say that we make religion very easy for ourselves; we make no promises, and have no conditions of membership or agreement. There is some truth in the reproach. There are nominal members on the rolls of our churches who have no obligations beyond that of an annual money payment. Let us not deceive ourselves. In church organisation, as in other forms of organisation, there can be no efficiency without discipline. Laxity is not freedom. If we think that, because we have no Ecclesiastical rule of faith, no Ecclesiastical discipline, we therefore approach more closely to the model of the Primitive Church, we are mistaken. The Primitive Church was a Church of solemn pledges taken before God and man. And that is one reason, amongst others, why I deplore the dying out amongst us of the observance of the Lord's Supper. When other forms of compact had passed away, the Communion Service remained to us as a kind of covenant, a covenant with God and with our fellow men. It was a time for secret renewal of spiritual resolve; it was an occasion also for outward proof of fellowship and mutual understanding. By act and sign the members of the congregation pledged one another in memory of their one Master, in token of their common brotherhood. Is this thing passing away beyond recall? Are we letting it go because we are convinced that it has lost its value and meaning, or because we will not make the necessary effort to retain it? In the Prayer-book of our fathers was the constant question, "What is required of them who come to the Lord's Supper?" and the answer followed, often repeated, "To examine themselves, whether they repent them truly of their former sins, stedfastly purposing to lead a new life." It is that stedfast purposing which we all stand in need of. It does not avail us much, in a general loose way, to have good intentions; they ought to be pressed into shape and definite conclusion. They ought to become stedfast purposes. And nothing should help this more than a solemn service of communion. We have then the support of joint action and joint witness, the support which gave strength to him who said, "I will pay my vows unto the Lord, in the presence of all his people."

The Pleasures of Old Age.

An American journal has recently given us an account of a lady of 115, or thereabouts, who receives five dollars a pair for the socks which she continues to knit with unabated zeal and celerity. Possibly a suspicion may suggest itself to the reader, that if the price of socks were generally known always to rise in proportion to the age of the knitter, cases of extraordinary longevity would soon be reported on all hands, and rival old women would be found attaining to astounding ages, and ready to maintain their seniority against all doubters, at the point of their needles. Putting aside, however, the questionable legends of centenarianism, and confining our glance to the terms of life to which it is seemingly possible for any of us to attain, it is a matter of some little interest to consider what are the probabilities of happiness or misery at seventy, at eighty, or at ninety years of age? A perceptible change seems to have come over mankind since Shakespeare wrote his awful description of "second childishness and mere oblivion." We are told by physicians that actual dotage is considerably more rare than it used to be. When the mind gives way now in extreme old age, it is oftener in the sad and trying form of febrile excitement and restlessness, than in that of the placid dreaminess of childish drivel which

ended the less stirring lives of our forefathers. On the other hand, brains retaining almost their plentitude of power up to eighty or ninety years are cited with increased frequency; and, by a happy law, it seems to be precisely the best, and best-used, brains which are thus preserved unimpaired —the Humboldts among men, and the Mary Sovervilles among women. The "ten talents" go on multiplying to the end, while the single talent, when its napkin is removed, is found quite rusted away. Nay, it would seem that mental activity has a certain inherent power of prolonging physical life itself; and that the pretty simile of the "sword wearing out the scabbard" is altogether inapt when applied to the hard use of the intellect, even if it convey a truth when used to typify the anxieties of the heart. It has been often stated that the lives of the Christianised Polynesians, since they ceased to have the excitement of savage warfare, and began to lead lives of Paradisiacal peace and ease, have grown shorter, till the spectacle has become common of a man dying with every sign of old age at fifty, while his heathen old father of seventy still survives. The same phenamenon was remarked by the Jesuits respecting their Indian converts in South America. Brains wholly untroubled occasionally become stagnant, and Life stops like a horse without whip or spur.

Allowing for the improvement in our sanitary condition, it may still be believed that the increased calculated value of lives is partially due to *the increased interest felt in living*; the added healthful circulation of the blood, and activity of the brain. A late great writer said, when attacked by fatal disease, "I wished I might live a little longer, for life is so interesting and friends so dear." Certainly, to many more persons in our day than ever before, is life thus "interesting," and the vital powers consequently in fuller action. But, learned or ignorant, brilliant or stupid, there is one side of the view on the down-hill road before us which, it would seem, enters far too little into our common previsions. Prudent people take a great deal of care to "lay by something" in the way of money in good securities for that "rainy day" which must be looked for in life's November. When this is accomplished, and their later years secured against want, and provided with such comforts or luxuries as their previous habits may demand—perhaps with far greater ones than they have known in youth—then it is usual for them to sit down quite contented, like the man in the parable, with a "Soul, take thine ease!" The reflection, obvious as it is, escapes them, that a rich old man with no one to love him, and no one he can love, is the most miserable creature on God's earth. All that even boundless wealth can do in old age is merely to alleviate distress. It cannot give positive pleasure to senses palled and dulled, nor even afford amusement or occupation engrossing enough to take a man out of himself. The young or middle-aged Dives may indeed very comfortably lead a selfish, loveless life, rushing from business to pleasure and from pleasure to business, keenly alive to a thousand interests, able to satisfy his strong desires as fast as they arise. But the day comes when there is inevitably an end of all this; when gout or dyspepsia, or the chills of age, lay an embargo on the gratifications of the senses; when activity of body and mind is changed for lassitude; and when the mainspring of Ambition snaps with the recognition that the only "promotion" to be looked for more is removal to a world where earthly successes will have no value. At this stage of our journey (beside religious support, which cannot here be discussed) there remains absolutely nothing to enjoy, unless it be the power of loving unselfishly, and of being supported on our journey to the grave by one who can love us tenderly and disinterestedly. The horror of feeling (as rich old men must constantly do) that those about them only serve them for mercenary motives; and, when they pretend to regret their growing ailments, are secretly rejoicing to think how soon their legacies will be paid—this must be almost too severe a penalty even for a long life of selfishness. The very wealth which the owner can no longer spend, and which holds out for ever this bribe to flatterers and legacy-hunters, and makes the old man's sick-nurses look at him, not as a fellow-creature to be pitied and comforted, but as a mere money-

bag, out of which, by force of wheedling, a little gold may be obtained—this wealth, we say, must often seem to the possessor an evil talisman, turning everything to dust and ashes. No caresses, however seemingly affectionate — no services, however cheerfully rendered, can bring any soothing balm, for they are all open to well-founded suspicion. A man must himself be able to love somebody before he can believe in anybody's love. And this same power to love, having been worn out and lost in a life of selfishness, can never be recovered in old age. There is no help for Dives after seventy. He has sown golden seed, and it has borne a good golden harvest. It would be too much to expect that the sweet flowers and fruits of affection should also grow up in his garden, never planted nor watered. In age, our early friends of course drop off, one by one, and even in the most happily constituted natures the power to attract and to form new ties has a sad tendency to diminish. It has even been absurdly said that warm heart-friendships are never made either by men or women after forty. To counteract and check this narrowing and centripetal force in our own souls—to learn continually to extend our unselfish affections, and interest ourselves in the happiness of others during the years when our own is inevitably passing into other, and, as we may hope, nobler and holier forms—this is, assuredly, the only real security and preparation for the time when "desire shall fail and the grasshopper be a burden, and they that look out of the windows shall be darkened."

FRANCES POWER COBBE.

(Reprinted by permission of the late Miss Cobbe.)

There is an atheism which still repeats the creed. Many of us who call ourselves theists are like the savages who, in the desire to honour the wonderful sun-dial which had been given them, built a roof over it. Break down the roof: let God in on your daily life. —*Phillips Brooks.*

Sunday School Lessons.

III.

JESUS AT SCHOOL.

LESSON TEXT.—"Take fast hold of instruction; let not go, for she is thy life."—*Proverbs iv., 13.*

How happy is he born or taught,
Who serveth not another's will;
Whose armour is his honest thought,
And simple truth his utmost skill.
SIR HENRY WOTTON.

I. WHAT DO WE KNOW?

Silence covers the subject of our present lesson, so far as the records are concerned. Here and there a chance expression gives a whisper of information. "How knoweth this man letters, having never learned?" (John vii., 15.), said some Jews at Jerusalem, as Jesus taught in the temple. This utterance might mean either of two things: that Jesus did not go to school in youth, or that, though educated in a general way, he had not obtained a scholastic training from the scribes. From the Gospels we see that Jesus had learned many things from some source, and was versed in the Scriptures. All this is revealed in his teachings and preachings. What we think we know about Jesus at school is derived from the customs of the Jews at the time when Jesus was a boy in Nazareth.

II. EDUCATION IN PALESTINE.

"Our chief care," says Josephus, "is to educate our children well; and we think it to be the most necessary business of our whole life to observe the laws that have been given us, and to keep those rules of piety that have been handed down to us." Here we have the substance of instruction for that time and people. It was Scriptural and religious. The school was a part of the synagogue. Sunday schools, or rather, *Sabbath* schools, were in favour with the Jews. They put first (especially in Galilee, a simpler community than Judea) the essentials; namely, knowledge of the laws, the traditions, the ethical code, the prophetic sayings, the psalms, of the nation. Pupils committed passages to memory from Talmud rolls. Parents were commanded to bring up their children in the paths of understanding and wisdom. The home was a school of constant training. Three sources contributed to the early education of Jesus—parental instruction, the synagogue school and service, and thoughtful observation of nature and life.

It is said of the education of Jesus that his parents were careful to do the best with him and for him, "after the custom of the law." Therefore, knowing what the customs were, we

know something of the kind of training Jesus received. At three years of age he would be put for the first time into a little coat or tunic, which had a set of fringes or tassels attached to its hem, which had a very solemn and beautiful meaning. They were made of several threads, one of which was to be of a dark blue colour, and they were to remind the children of Israel that God had chosen them to be his people, and that they were bound to keep his Commandments. Jesus wore a tasseled tunic all his life, as every Jew did, and when we read of a poor sick woman who came behind him and touched the *hem* of his garment, we are to understand that it was one of the sacred tassels that she laid hold of. With this new coat, the boy Jesus would get a new name. He would now be called *Taph*, which meant "Little Brother." At five years of age the "Little Brother" would be sent to school, where he would learn his *Aleph, Beth, Guirel* (the A.B.C., etc., the Hebrews taught), and to learn by heart the Psalms and the great Old Testament stories. At twelve years of age there would come a change. He would no longer be called *Taph*, or "little brother." He would be called *Elem*, or "strong boy," and when he had completed his twelfth year he would be recognised as a young man, or a "son of the law." On the morning of his thirteenth birthday every Jewish boy put on for the first time the two phylacteries which every Jew wore when he prayed, one on the head, and the other on the left arm. These phylacteries were small square boxes, which were attached to the arm and forehead by slender straps; in each box there were four tiny cells, and in each cell there was put a strip of vellum, on which was written a passage of Scripture (Ex. xiii., 2-10, 11-16; and Deut. xi., 13-22, vi., 4-9). From that moment the Jew boy ceased to be a boy, and was regarded as a "son of the law" or a "son of the Commandments." On the next Sabbath after the lad was required to stand up in the synagogue, and read one of the lessons for the day. Now if, as we are told, the parents of Jesus did with him "after the custom of the law," he must have passed through these interesting experiences.

III. The Prophetic Soul.

Deeper than the outer teaching was the inner spring of thought and feeling. We are tracing the life of a prophet, who in the course of time shall set before the world ideals of character and conduct. In the departments of art, music, literature, we trace genius to sources other than outward, ordinary instruction. Much more so with the seer and religious teacher. As Keim well says, "In this personal life there must have been from the first a sense of human dignity, a feeling of divine love, and a striving for perfection in God, mighty and pure." Outwardly, Jesus went about like his mates, in many ways. Inwardly, another world of beauty and power was growing. He tarried in the market-place, and heard the talk of the village folk on community matters; he mingled with the great caravans; he brooded over the services of the synagogue; he scanned the fair scenes of Nazareth; he pondered over wise proverbs. In all this he had a youth different from others.

IV. Some Special Features.

We are considering not simply Jesus at school, but the boyhood of Jesus. The setting of the daily life in Nazareth as a whole is interesting. *Sabbath.*—The "holy" day of Nazareth was our Saturday, the last day of the week. Sunday, or Lord's day, came in with Christianity. Many strict rules existed; but, in reality, the Jewish Sabbath was a cheerful, restful, gracious day. *Well.*—The wells of Palestine were of great importance. In Nazareth the women went to this place with jars for drinking-water, and washed their clothes near by. The village spring was headquarters of news and fellowship. *Market-place.*—Here the children played games. Here on Mondays and Thursdays vegetables, fruits, and merchandise were brought for sale. The synagogue and the market-place were the two chief centres of village life.

Whichever way we look at Jesus, from the point of Trinitarianism or from Unitarianism, the facts we are considering prove necessary and interesting. The Trinitarian values all this information concerning the early life and habits of Jesus as bearing on his "human" nature, which was subject to the laws that govern all mankind. The Unitarian regards the same facts as throwing light on the growth and completion of the one, undivided Founder of Christianity.

V. Class Talks.

Can you describe the inside of a Jewish school in the time of Jesus? How much was actually taught? How do our public schools differ? Is it likely that Jesus saw in youth the hypocrisy of many Sabbath and religious customs? Are there any "self-made men?" What do we mean by personality? Could many, at the time of Jesus, read or write? What is meant by a "dead language?" What is the difference between a Jewish "roll" and a modern book? What were the two chief requirements for children in Jewish training?

VI. Lesson Topics and Review.

I. Substance of Jewish teaching.
II. What we know as to the boyhood of Jesus?
III. Daily life in Nazareth.
IV. Inner and outer sources.
V. Schools of the scribes.
VI. Talmud and Scriptures.
VII. Meaning of the words "wisdom," "knowledge," "common sense."

VII. Suggestions to Teachers and References. Try to bring out the picture of soul-growth. Consult Keim's "Jesus of Nazara": *The Sacred Youth, Division* III. Read from Proverbs (chapter viii.) to the class, to show what Jesus learned; and a passage here and there from Isaiah, to illustrate the prophetic fire he felt. Describe synagogue, feasts, and customs, as you deem will be interesting.

The Word.

It sounds along the ages,
Soul answering to soul;
It kindles on the pages
Of every Bible scroll;
The Psalmists heard and sang it,
From martyr-lips it broke,
And prophet-tongues outrang it,
Till sleeping nations woke.

From Sinai's cliffs it echoed,
It breathed from Buddha's tree;
It charmed in Athens' market,
It gladdened Galilee;
The hammer-stroke of Luther,
The Pilgrims' sea-side prayer,
The oracles of Concord,
One Holy Word declare.

It dates each new ideal,
Itself it knows not time;
Man's laws but catch the music
Of its eternal chime.
It calls—and lo, new Justice!
It speaks—and lo, new Truth!
In ever nobler stature,
And unexhausted youth.

W. C. Garnett.

Our character is but the stamp on our souls of the free choice of good and evil we have made through life.—*Geikie.*

Very few of us will have the chance of heroic self-devotion; but every day brings the petty, wearing sacrifice which weighs full weight in God's scales.—*Samuel Osgood.*

A Song by Christina Rosetti.

I.

A Life's Parallels.

Never on this side of the grave again,
On this side of the river,
On this side of the garner of the grain,
Never,—

Ever while time flows on and on and on,
That narrow noiseless river;
Ever while corn bows heavy-headed, wan,
Ever,—

Never despairing, often fainting, rueing,
But looking back, ah never!
Faint yet pursuing, faint yet still pursuing,
Ever!

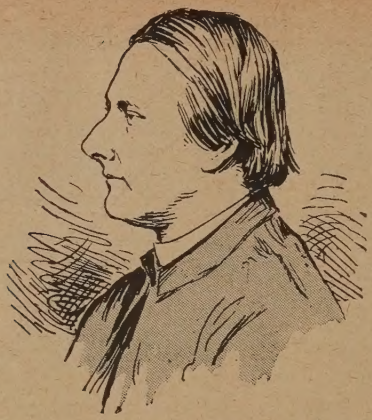
Find your purpose and fling your life out to it, and the loftier your purpose it, the more sure you will be to make the world richer with every enrichment of yourself.—*Phillips Brooks.*

We become heavenly-minded by living to make others happy. If it is the aim and work of your life to be a blessing to others, you are living already the heavenly life.—*E. H. Sears.*

Results are not the true test of your course: the thing is to do right and trust all consequences to God. And, having come to a decision with full reference, then, made to God, do not suffer yourself to be disturbed, whatever the result may be.

Nothing is lost by patience. See how long it takes the good Lord to make a fair flower out of a little seed; and He does all quietly, without bluster. Wait on Him a little in peacefulness and prayer, and see what He will do for thee.—*H. B. Stowe.*

If we look down, then our shoulders stoop. If our thoughts look down, our character bends. It is only when we hold our heads up that the body becomes erect. It is only when our thoughts go up that our life becomes erect.



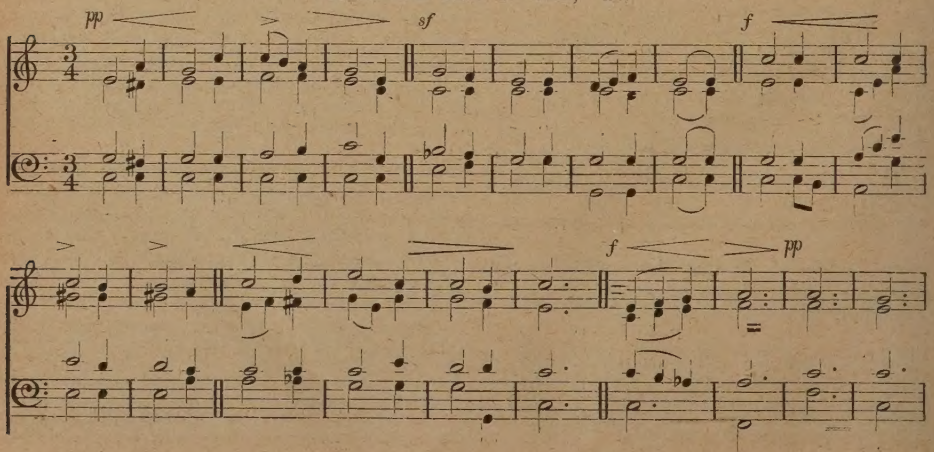
Our Hymn Writers.

VII.

Rev. S. Baring Gould.

The Rev. S. Baring Gould (1834-) was born in Devonshire, is Squire and Rector of Low Trenchard, a beautiful parish in that county, was educated at Cambridge, and was a prolific author and novelist. Two of his hymns are found in almost every modern hymnal, *Onward, Christian soldiers,* and *Now the day is over.* Another not so well known, but very beautiful, is *Through the night of doubt and sorrow,* translated from the Danish. We have pleasure in giving a beautiful musical setting of this hymn by Mr. W. H. Jude. Sir Arthur Sullivan's fine tune has greatly helped on the popularity of *Onward, Christian Soldiers.* The exquisite and simple tune associated with the children's hymn, *Now the day is over,* was, Mr. Gould says, "one of my own which I fancied to be original, but afterwards discovered it was a mere reminiscence of a German air I had heard as a child."

"THROUGH THE NIGHT," &c.



1 *m* Through the night of doubt and sorrow
Onward goes the pilgrim band,
f Singing songs of expectation,
Marching to the Promised Land.

2 *m* Clear before us through the darkness
Gleams and burns the guiding Light;
f Brother clasps the hand of brother,
Stepping fearless through the night.

3 *m* One the Light of God's own Presence
O'er His ransomed people shed,
Chasing far the gloom and terror,
Brightening all the path we tread.

4 One the object of our journey,
One the faith which never tires,
One the earnest looking forward,
One the hope our God inspires:

5 *f* One the strain that lips of thousands
Lift as from the heart of one;
One the conflict, one the peril,
One the march in God begun.

6 *f* One the gladness of rejoicing
On the far eternal shore,
Where the one Almighty FATHER
Reigns in love for evermore.

Efforts, to be permanently useful, must be uniformly joyous—a spirit all sunshine, graceful from very gladness, beautiful because bright.—*Carlyle.*

The great consecrations of life are apt to come suddenly without warning. While we are patiently and faithfully keeping sheep in the wilderness, the messenger is journeying towards us with the vial of sacred oil to make us kings.—*Saxe Holm.*

Blessed is the man who has the gift of making friends, for it is one of God's best gifts. It involves many things, but above all the power of going out of one's self and seeing and appreciating whatever is noble and loving in another.—*Thomas Hughes.*

Notes of Guild Addresses.

FROM "THE EPIC OF HADES."

I.

(Read: Ecclesiastes ii., v. 1-23; Luke xv., v. 11-20.)

TANTALUS, THE LOVER OF PLEASURE.

Of all forms of selfishness, that of the lover of pleasure is the most despicable. In the pursuit of wealth or of popular applause there may be redeeming qualities, not so in this.

In Ecclesiastes, the debater gives us a picture of the man who lives for himself. He tells us what is the outcome of a life of pleasure. It results in utter weariness. "His heart taketh not rest in the right." Satiety sets in.

In Luke we have the same lesson. The prodigal inevitably spends all and begins to be in want.

Such ,too, is the lesson taught by Lewis Morris in his version of the history of Tantalus. Tantalus is to him the voluptuary, who yields to every desire.

From Tantalus we get our word "tantalise," because, according to the story, he "was made to stand up to his chin in water, with branches of fruit hung over his head, the water receding when he wished to drink, and the fruit when he desired to eat." Such was said to be his punishment in the under-world.

Tantalus was an Eastern Prince, whose every wish was gratified. Troops of flatterers surrounded him and sought to minister to every sense. And for a while it was sweet to plunge in these youthful pleasures and to lose oneself in a sea of unutterable delight. But at last swift desire grew tyrannous. The old pleasures ceased to interest him, and in the pursuit of ever new pleasures he sought rest, but found it not. "Always craving, never quenched—
The undying curse of the soul."

Already on earth had his punishment begun.

Love of pleasure led to crime, until at last it ended in the murder of his child, his best

beloved. Then, for the first time, he realised the enormity of his sin.

The poet urges us to cultivate self-control, and thus gain happiness.

"We are ourselves
Our heaven and hell, the joy, the penalty,
The yearning, the fruition."

II.

PHAEDRA: OR THE REMORSE OF CONSCIENCE.

(Read: Genesis xlii., v. 3-22); Matthew xxvii., v. 3-5; and Philippians iii., v. 13, 14..

Penitence is such sorrow for past sin as leads to amendment of life. Repentence is the burden of the preaching of Jesus and of John.

Remorse is a stronger, more exaggerated form of the same feeling. Darwin considers ("Descent of Man," pt. 1, ch. 4) that it bears the same relation to repentance as rage does to anger, or agony to pain.

The peculiarity of remorse is its hopelessness. The repentant man will "leave the things that are behind" and press on to better things in time to come. The remorseful man cannot leave the things that are behind. The thought of the past haunts him incessantly, and deadens all aspiration.

And yet remorse is a sign of life. It is far better than not to grieve at all.

So regarded Richard III., Lady Macbeth, Judas Iscariot are all to be preferred to Jay Gould, the relentless. Mention in this connection "The Balad of Judas Iscariot," by Robert Buchanan.

Phaedra, like Guinevere, has been sent to marry a king far away. She is young, whereas the king is old. It is a loveless marriage, a marriage of convenience, like so many made by royal and non-royal personages.

The king's son is about the same age as herself. She cannot love the father, but with the force of her whole being loves the son.

By and by she gains the son's love, and elopement is resolved on, from which project, however, he speedily withdraws because he "dare not do this wrong."

In revenge, Phaedra accuses him to the father, he is put to death—in remorse Phaedra hangs herself. The thought of his dying face maddens her.

There is no escape through sucide, but through duty and through a Father's forgiving love. Remember, if we have done wrong—

Our place is kept, and it will wait,
Ready for us to fill it, soon or late:
No star is ever lost we once have seen,
We always may be what we might have been.

III.

MARSYAS, OR THE DUTY OF AIMING HIGH THROUGH SEEMING FAILURE BE THE RESULT.

(Read 1 Kings xix., v. 9.18; Matthew xxvii., v. 39-50; Acts vii., v. 57-60; Matthew v., 48.)

Elijah was the champion of a purer faith than that of the orthodox of his day. He counted himself to have failed, but bravely struggled on, and left behind him memories that were themselves the earnest of victory.

Jesus thought God had forsaken him, and all hope seemed lost. Yet the cross was but the beginning of his victory. Stephen spoke truths hard to receive, and his tongue was silenced in death. There seemed no other who could so adequately preach the gospel of comprehension; yet there was one who remembered his words, and Paul came, a greater than he.

The story of Marsyas, as usually told, is merely intended as a warning against pride, but Lewis Morris gives it a nobler meaning, and makes it teach the duty of lofty endeavour.

Marsyas discovers the flute, and for love thereof leaves all. He is for his art—nought else. Soon his fame speads over all the land, and so, overbold, he dares to challenge to a contest Phœbus himself. The result was failure, and yet he had heard the voice of his conqueror and was satisfied. He says, "I felt no pang of fear, only deep joy that I had heard

such music while I lived, even though it brought torture and death. For what were it to lie, sleep, crowned with roses, drinking vulgar praise, and surfeited with offerings, the dull gift of ignorant hands—all which I might have known—to this diviner failure? . . . . . More it is than ease, palace, and pomp, honours and luxuries, to have seen white Presences upon the hills, to have heard the voice of Eternal Gods."

Translate that into prose. Does it not teach the duty and the blessing of aiming morally high? Thus do we see white Presence and hear the voice of God. Be perfect, then, as the Father is. Like the chamberd nautilus —

> "Build thee more stately mansions,
> O my soul! as the swift seasons roll."

IV.

ANDROMEDA, OR THE LAW OF SOLIDARITY.

(Read: Psalm lxxxii.; Romans xiv., 7.)

"No man liveth to himself." He rubs shoulders with all kinds of people. He can never say, "I am alone." A thousand forces are acting upon him, and he in turn acts upon others. The good King shall bless not Israel alone, but all nations. The stone thrown into the pond causes not one circle only, but many, that spread wider and wider till the extreme edge of the pool be reached. Even so we cannot confine our work within a given limit.

No life worth having can be gained by us if we live haughtily apart, unsympathetic. The facts of life teach us that brotherhood, frankly accepted, is the best for all. Point out the consequences of all this? The clothes of a prince may be made in a fever-stricken den. Let this law then teach us our responsibility and our duty. Be healthy, cheerful, loving, and you shall import health, cheerfulness, love.

Andromeda is the daughter of the King of Ethiopia, whose dominions are laid waste by a monster. The princess sees the people's misery. Homes wrecked, flocks of herds slaughtered, grain destroyed, many lives lost. Then Andromeda is told that if she is given up to the monster there will come deliverance. She submits, is chained to the rock, but is rescued by Perseus, who becomes her lover and her husband.

Of such as Andromeda, it may be said, "Evermore for sacrifice they die, through sacrifice they live, and are for others, and no grief which smites the humblest, but reverberates through all the close-set files of life, and takes the princely soul, that from its royal towers looks down and sees the sorrow."

Close by quoting Fiske, to show how salvation comes to the parent and to the race through the helplessness of infancy.

Notes and Jottings.

The Welsh Revival is still pursuing its enthusiastic course. The daily press has devoted a considerable amount of attention to it, and on all hands it is acknowledged to be startling and remarkable. It is not at all easy for those who stand at a distance from it either to understand it or to gain any real insight into its value. For ourselves, perhaps, the instinctive attitude is one of suspended judgment, if not of actual mistrust. Our own religion does not pass readily into fervour, and we are not slow usually to scent the dangers of excited religious feeling in others.

That these dangers exist, and are very grave, no thoughtful person with a knowledge of Christian history will deny. But amid all the excitement and what we have seen described as "tornadoes" of singing and prayer there is evidence in the present revival of salutary moral elements, which may be its salvation. The words "by their fruits ye shall know them" have not been forgotten; the old enmities have been annulled and old debts paid; while many publicans seem to be threatened with ruin. At the same time the impression that is made upon the public mind is not entirely for good. Men are always too ready to seek for God in what is exceptional, and to undervalue the re-

ligious power of quiet habit and ordered feeling. At present our attitude is one of sympathy and strong interest, tempered with some misgiving.

The Central Hall in Manchester has been the scene recently of a series of lectures in defence of Christianity by representative men of different denominations. From the reports that we have seen, some of the subjects have been treated with a boldness and freedom which are a little startling in this home of Wesleyan activity. The Rev. A. Herbert Gray spoke a short time ago on "the principles of Protestantism," and he laid it down that the Protestant principle of private judgment called men to a direct dependence upon the guidance of God. It bade men wait in each generation for such fuller light and knowledge as might be vouchsafed to them. It must thus appear not merely a mistaken attitude, but actually a faithless one to cling blindly to the past. To suffer oneself to be bound by the minds of a bygone day was to leave the living God out of account. And if to any it seemed a bold and dangerous course to desert any time-honoured positions, and to go out into an uncertain future, it must be remembered that the life of faith had always in essence consisted first of a willingness to take such risk, relying solely on God.

We seem to have heard something very like this before, and in quarters with no reputation for orthodoxy to lose. It is a striking proof of the way in which thoughtful men are drawing together upon fundamentals. The old position has been reversed. We accept religion no longer on the warrant of the Bible, but we accept the Bible on the warrant of religion. It is a pity that differences of tradition and sentiment should be allowed still to act as barriers of exclusion where there is so much essential agreement. But the barriers are undermined, and shortly must disappear. Changes are coming upon us so rapidly that there is no excuse even for the most liberal to be impatient.

We hardly know whether to be amused or grieved over the quaint suggestion that has been put forth by the Dean of Canterbury. He hopes to unite the different parties in the Church of England on the basis of an agreement that nothing later than the sixth century is to be considered Catholic. The extraordinary thing is that a large number of the clergy seems to regard the proposal seriously, and some formal representation upon the subject is to be made to the Archbishop of Canterbury. There could hardly be a more signal proof of the narcotic influence of the clerical atmosphere than this strange aloofness from the realities of living thought. There is a terrible waste of intellectual force in these fancy schemes for defining limits and fencing off sacred enclosures, which should be devoted to the constructive work of religion.

We are glad to see that there is some probability that steps may be taken with regard to the provision of separate courts of justice for children. Important recommendations in this direction have been issued recently by a committee appointed to consider the need of legislation for the protection of children of school age. We believe that children's cases are heard in a separate room in Manchester, Bolton, and Bury, and possibly in other places as well; but the matter is of such grave social importance that it ought not to be left to the discretion of the local magistrates. It is recommended also that we should imitate America and Australia in the appointment of special "probation officers," whose duty it should be to visit juvenile offenders who have been remitted to the care of their parents. It has been found that under this system a much smaller number of cases needs to be sent to reformatory schools, and the results ,as shown by the criminal statistics, are most satisfactory. There are many grave problems connected with the child-life of our great cities, but none is more urgent than the danger that the juvenile offender may be commited by the treatment he receives to a career of crime.

Richard Acland Armstrong.

In the death of the Rev. R. A. Armstrong, minister of Hope Street Church, Liverpool, we have lost one of the strongest and most devoted lovers of Truth and Righteousness amongst us. To many of us he has been for years one of the most inspiring teachers and one of the most honoured friends. He was not pre-eminent as an original thinker or as a great scholar, but we felt not only in his teaching but in his life a supreme love for veracity and justice, which made all his words weighty and important. We meet, and enjoy meeting, many men of ideas, men of culture, men of energy, men of wide reading, men of experience, but the most helpful and uplifting man whom we can meet is the man who is simply true, the man whom we know will never be afraid to stand for truth, the man who says what he means, the man with a passion for Reality, because he knows that the ultimate reality is God.

With all Mr. Armstrong's noble devotion to truth and faith in reality there was united a tender affectionateness, a delicacy of feeling which must often have made it a martyrdom to him to speak out strongly against the opinions of others. It was a martyrdom from which he never shrank when he felt that duty called. But we can recognise how hard it often must have been, how great a burden was laid on him, how he was pained by misunderstandings and controversy, how he longed to be at peace with all. For many years his was a clarion voice from our youth up stirring us to faith and courage, calling on us to be true, speaking strong, ringing words, which gave us confidence in the reality of things, in the worth of life, and in the love of God. Few men were so loved and reverenced amongst us. Many of us feel there was no one like him, that there is no one to take his place. Whether we agreed or not with all his opinions, we always felt he was so sincere, so brave, and so true. This man, at any rate, we knew as we heard him, was very sure of God. He was afraid of nothing. He would give up anything and suffer anything rather than falter with the truth as it appeared to him, and underneath his strength and courage there was a gentleness and love and sympathy which many friends in his own Church and in other Churches have felt, and which we thank God for as we remember him. He was a shy and somewhat silent man, as many great men are. He felt the sorrow and the sins of human life very deeply. His indignation against in-

justice, falsehood, and oppression was intense and stern. He would never forget, never be reconciled with evil. He had splendid faith in the power of righteousness and truth to conquer wrong. There was something in him of the fire of the old Hebrew prophets, and there was something also of the simplicity and peace and joy that were in Jesus. He felt that we were not left alone in this appalling strife with wickedness, but that we were fellow-workers with God, and that whatever happened, the inner meaning of the world was goodness and love.

He has died at his post with his powers still at their full, followed by the affection and sorrow of all who knew him. We remember sadly the strong, rugged face which we shall not see again on earth, the deep, tender notes in his voice, the flashing eye. We could fancy him standing, if need be, against a world in arms. The famous words of Luther, "Here stand I. I can no other. God help me. Amen," are just such words as we can imagine him using in like circumstances.

May the faith and love which were in him comfort those who mourn, and give to all of us who are left more inspiration for life, a nobler thought of death, a stronger determination to be true in thought and word and deed, and to work together in closer union, free from thoughts of self, for the Kingdom of God and His righteousness.

H. G.

Silence Gives Consent.

Proverbs are the small language coin of all nations, but they are not all pure metal. Some have a larger proportion of alloy than others, but nearly all contain more or less in the admixture of wit and wisdom. It is not true that silence always gives consent, as frequently it signifies an inward smothered protest, a quiet but dangerous resistance to acts and principles proclaimed or reiterated.

It is perhaps the most significant mode of exhibiting dissent. The ominous silence of bodies of men brooding over wrong or stung by injustice is a sign more potent than violent outcries and denunciations. Unpopular rulers see in this sign the presence of concealed enmity that may soon break forth in overt acts of violence and rebellion. Therefore in a very real sense silence does not give consent, but accents opposition in a manner sinister and unmistakable.

Still, from another point of view the old proverb is true enough. Silence, though not signifying approbation, may at least indicate a passive and unheroic attitude of mind just as pernicious as open approval. It is the cowardly refuge of the weak, timid, and time-serving, permissive of a thousand injuries that a brave attitude and outspoken courage might help to abolish. Under this conspiracy of silence, this bond of union acknowledged but unexpressed, thieves and robbers of all descriptions, political, predatory, and social, take refuge. The dark secret web of wrong and outrage is woven. Laws are defied or circumvented, officials are bribed, corruption spreads and penetrates public and private life, and the best institutions are not proof against the stealthy creeping evil that corrodes society.

From this point of view silence does give consent to moral blight that proper courage and resistance might have checked, until the community is honeycombed by its slimy influence. Silence may therefore become as sinful and pernicious as deeds of violence, may bind a town, a city, or a State in a conspiracy intangible, hard to reach, but very real in its baleful effects.

It is, therefore, well to consider how much harm we may do by keeping still when a brave attack on the prince of the powers of the air is demanded of every one whose moral sense is not drugged or blighted by selfish considerations. Thus, when the taint spreads, public opinion becomes valueless and impotent, and an open field is left to the exploiters of men's lower passions and aims.

Silence is a screen behind which weak natures hide, feeling that, if they shut their eyes to what is going on, they are not personally responsible. They are passive instruments of wrong by the consent of dumbness; and, sitting snug and warm at home, the world may go to perdition for them, if so it must.

The same cowardly instinct is seen in social matters, where dissent from popular standards may bring with it some personal disadvantage. The bumptious, foolishly argumentative, disputatious person is of course a nuisance, but the brave man or woman who stands up sturdily for principle and will not yield an inch is the salt of the earth.

Society needs courage in large quantities. What has been accomplished for the good of humanity has come largely through this noble impulse of daring for the right. The world has thousands of trucklers and time-servers to one really brave soul. Society would ignore convictions, but God demands a true, strong word. If we have a conviction burning in us, let us not be ashamed or afraid to utter it. It may meet with frowns and averted looks, but it will still go straight to the mark. A moral shock is a form of conversion. It prints a truth on the heart. Let us have less worship of success and more of moral truth and dignity. Let us be among those who do not bow the knee to Baal.

In religion the brave word, the frank avowal, the honest proclamation of unpopular or unfashionable principles, is demanded. The members of a little church whose aims and ideals are often misunderstood, who may have excited the animosity of the prejudiced and the ignorant, have the oportunity of manifesting a noble, outspoken courage. They are under obligation to show the truth that is in them, to reveal the grounds of faith, to dissipate the darkness of minds that view them through a mist of suspicion and distrust.

It is not only a privilege, it is a duty to be outspoken as to the things they believe and the things they reject. They have no right to shelter themselves under a cloud of silence, as if ashamed of the grand and humanising principles of their faith. It is a sacred duty to show their colours, not aggressively, not offensively, but with the power and insistence of conviction. If people are in error as to what we believe, have we not a call to dissipate that error as far as in us lies, to show how noble a structure is the temple of our religion, how beautiful and simple its rites? We are here to spread truth as far as we can, and to disseminate light. How can we shelter ourselves from merited reproach if we neglect this sacred duty?

At Twilight Time.

At twilight time,
The musing hour,
When the past re-lives,
And we feel the power
Of the subtle spell that awhile calls back
The treasures we've lost along life's track,—

We sit and dream,
Till the present falls
In the shadow that rises
And sinks on the walls;
And the old time only is living and true,
And dreams are the things that now we do.

Then on the stairs
Is the patter and fall
Of the little feet
That ran through the hall;
We hear the old shout of frolic and glee;
And again the lost darling is on our knee.

The little shoes,
The doll, the cart,
The half-worn frock,—
O! who would part
With these treasured trifles that hold the key
To the sacred chamber of memory?

The tears may fall,
The heart may swell;
The loss is bitter:
Yet who can tell
From a mother's love, what treasure vast
Could buy these waifs of a shipwrecked past?

Our human love
Is but a ray:
In God's great heart
Is full-orbed day:
If the toys of our children we cherish and bless,
Is God's love for his little ones smaller or less?

M. S.

Guild Notes.

Platt Chapel Temperance Guild.—On Wednesday evening, Jan. 18th, the Rev. T. P. Spedding gave his most interesting lecture, "A visit to the Unitarian Churches of Transylvania," illustrated by the beautifully executed photographic slides which he had himself taken, illustrating all the characteristic features.

News from the Field.

The changes taking place, and impending, in our Ministry are frequent and important of late. *Evesham* has brought the *Rev. G. L. Phelps* from *Devonport*, while *Devonport* and *Plymouth* have united in inviting to their joint ministry the *Rev. J. H. Belcher*, formerly a Congregational minister. We do not know *Mr. Belcher*, but we venture to offer him a welcome into our ranks. *Kidderminster* is soon to welcome the *Rev. J. E. Stronge* from *Kilburn*. Mr. Stronge will keep up the good traditions of the old congregation, and lead it onward to renewed vigour and life. *Colne* has secured the services of the *Rev. J. Evans, B.A.*, from *Bolton*. *Mr. Evans* has already proved himself as a workman who needed not to be ashamed by his good work as *Mr. C. J. Street's* assistant at *Bolton*, and by his steady advancement of the good cause at *Halliwell Road*. *Small Heath* is looking forward with hope to the advent of the *Rev. W. C. Hall, M.A.*, and *Mr. Turland*, who went from *Walsall*, has been cordially welcomed at *Flowery Field*. *Mr. Charlesworth*, whose work in the Midlands will long be remembered, has commenced his work at *Highgate*. His influence will soon be felt among our workers and thinkers in the Metropolis.

Two resignations are reported. The *Rev. G. Carter* is laying down his work at *Peckham*, and the *Rev. S. Burrows*, at Dover. Both these good men will be missed, but they will still serve the good cause and be felt as an influence for the uplifting of their fellow men, we hope, for many years to come.

The good folk at *Blackpool* are making a great effort to clear off a debt, and are strenuously going forward to accomplish their desires. They are contributing freely, and have raised £250 by a Bazaar. They now appeal for help from generous friends throughout the country, and we have little doubt they will meet with a generous response.

The collections on behalf of the *British and Foreign Unitarian Association* are hardly rising to the high level we hoped to see; but there are many yet to come in, and the Treasurer is hoping that last year's collections will be largely overtopped when the accounts are closed.

It is pleasant to see how vigorously one of our veterans is at work lecturing and preaching in various places throughout the country. *Mr. Hopps* has been doing good work among us, and his services at *Hackney* and *Little Portland Street* ought to help to re-build these congregations and enable them once again, under able leadership, to regain some of their former strength and activity. We hope *Mr. Hopps* may long keep up his vigorous activity.

Our *Colleges* are of great interest to us all just now. We may have our differences about the way in which they are managed, but we are all proud of them and zealous for their well-being. All want—and our wants grow—good men from them, who with wide culture and the largest freedom will keep alive throughout the country the love of learning and liberty, and who will be centres of robust and spiritual life which will ever be on the side of all that is highest, broadest, and best for the uplifting of our fellow-men. We hope the Committees of these Colleges will ever keep these ideals in view.

We are waiting to hear from those who have been making great efforts to raise substantial funds for Missionary work, especially in *Cheshire* and in the *Midlands*, what hopes they have of realising all they aimed to obtain, and what work they are going to undertake in the future. Substantial additions to their funds have already been raised, and probably all that has been sought will be obtained—but what then? We await with confidence the answer we shall get.

Our obituary of this month is a large and sad one. We note the deaths of: *R. W. Wright*, of *Croydon; Mrs. Jas. Worthington*, of *Sale; Miss Mary Lambert*, of *Newcastle-on-Tyne; Mrs. Jane Watson*, of *Newcastle-on-Tyne; Mrs. Milling*, of *Comber, co. Down; Mrs. Bowdon*, of *Kirkcubbin, co. Down; Mrs. Oldham*, of *Gee Cross; Mr. Charles Harding*, of *Birmingham; Rev. J. W. Chadwick*, of *New York; Mr. J. Pickles*, of *Bradford;* and *Rev. R. A. Armstrong*, of *Liverpool*. Nearly all these have passed away in a ripe old age, after lives of loveliness, consecration, and high service, and they have entered upon the supreme peace. We shall miss them greatly. A great gap will have been made in each circle of which they were the centre, and the world will seem to many all the poorer because these noble sons have passed away. Some of them have stood conspicuously for saintly work, wide philanthropy, and gracious courtliness—they were a blessing to all who came under their influence, while others like *Chadwick*, of *New York*, and *Armstrong*, of *Liverpool*, have left their mark among the divine songsters and strenuous teachers of their generation. They have all brought help and uplifting to many. Their names will live among us, and we shall be incited to nobler efforts ourselves. We bid them farewell; but we shall carry the remembrance of them in our hearts.

Jan. 18, 1905. SCRUTATOR.

THE TEMPLAR PRESS, 168, EDMUND STREET, BIRMINGHAM.

ne March number of the *Seed Sower*[1] con-
s even more blunders than the number
ntly reviewed in these pages. It ought to
a heavy crop of complaints from its
ers. There is scarcely a page free from
akes. For careless and slovenly editing
paper is quite remarkable. Who is Theseau
4)? The recluse of Walden Woods did
so spell his name. Who is G. B. Browning
37)? Is it possible the editor does not
v that the author of the sonnet "Work and
emplation" was called Elizabeth? Where
bar-Ammergau (p. 39)? Who is Dr. Torry
44, 48)? Who is Whitfield (twice on
1)? Wesley's friend wrote himself White-
. Who is the Rev. C. C. Cox (p. 48)?
highly-respected President of the Unitarian
ne Missionary College (again misnamed on
) is named Coe. Where is Koloszvar (p. 48)?
Hungarians spell the word Kolozsvár, and
editor of the *Seed Sower* may depend
n it they are right. Mr. J. Cogan Conway,
re told (p. 48), passed away in the "plenti-
" of his powers. This is really too bad.
is Mr. C. E. Grundy (p. 48)? The initials
Mr. Grundy, who is the life and soul of the
movement at Ansdell, are C. C. What is
e special to the "friends of Free and Reverent
ights" (p. 48)? Why not "thought"?
minister at Accrington, when giving his
re "In and About our Old Chapels" (why
generous use of capitals?), is simply the
W. Burgess; but when he sends in his
nation he is honoured with an extra initial,
becomes the Rev. W. H. Burgess (p. 47).
initials of Mr. Brettell, of Maidstone, are
, and not S. G. (p. 47). Why is the new
ster at Oldbury denied the title "Rev."
7)? The Rev. Henry McKean, of Oldbury,
ys spelled his name with the Mc in close
act with the Kean, not as the *Seed Sower*
t, "Mc Kean." Among other mistakes, too
erous to chronicle in their entirety, we
Greecian (p. 35); stribes (p. 37. We are
they were "surprised." They might well
such a guise!); "Bible for Learners"
7). It really seems to be impossible for the
Sower to call anything by its correct
e). Then we have among the choice
n cast by the *Seed Sower*, "four heats
an octave" (p. 41); "Non Nobis
inc" (p. 41); "beween" (p. 43); "dia-
" (p. 45). The following are specimens of
peculiar classic English of the *Seed Sower*:
nere the larger life and all its needs presses
and awakens" (pp. 35-6); "From many
nes to one had the Jews made a principle"
7). Two hymns by Bishop Ken, we are
"holds their own" (p. 40). And again,
ese" (the only reference is to a prize essay)
o be sent in "by not later than Mar. 31st"
7). Let us hope the writer of this choice
el is not to adjudge the prize. Notes of
rogation are omitted after two questions
e bottom of p. 35, but the note is inserted

churches may be blessed. This action, toge
with the tenor of the kindly comment
work by the organs of the Unitarian and
versalist denominations, and the participa
in some of the services of non-evange
clergymen, are facts which a decade or a ger
tion ago would have been impossible.
tell of an era of toleration in matters of t
logy and emphasis on the spirit of religion
ethical wholeness such as the history of
Church Universal has not known hitherto.

In the same issue of the *Transcript* we fi
very fine and timely article taken from the *H*
ford Times, dealing with "the progres
eliminating the line of demarkation bet
Congregationalists and Unitarians." Fro
we extract the following interesting remark

The Unitarian movement had its incep
in New England about a hundred years
In all that time, we believe, no one has
heard of such a thing as a Unitarian rev
The clergy of the denomination have held
to be thorough and permanent the relig
life must be founded on something stronge
more durable than the emotional condi
which thousands of persons find thems
contagiously affected when there is wh
known as a great religious awakening like
which is now convulsing Wales. Sanity
serenity have seemed to them essential ac
paniments of any alteration in the spi
life of mankind which is to be followed
real and lasting elevation of character, and
make men and women really fit to live in
as well as in some other and future

MARCH 18, 1905

the slow rate at which the Unitarian
America increase their numbers.
Wendté, in protesting, prefers to deal
the number of Unitarians by the some
elusive test of the number of congrega
—elusive because congregrations diff
vastly in their size. And then he
with this chosen test in the following s
what misleading manner:—"We ha
the United States 450 congregation
which 150 date only from the last tw
five years, thus showing an increa
fifty per cent. in a quarter of a cent
But it is not fair to count the
congregations that have arisen